

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)



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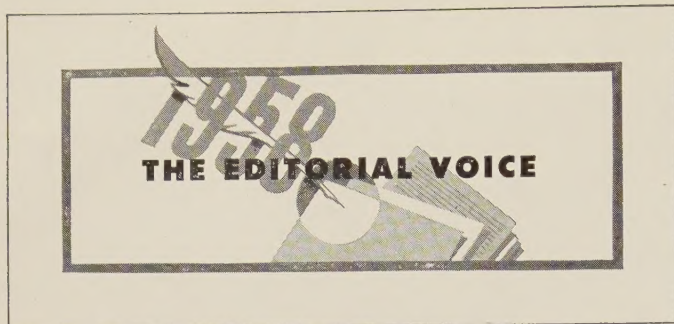


THREE LIONS

A CHILEAN SCHOOLGIRL

In this issue

HOW GOD DIGNIFIES UNWORTHINESS By Joseph Hall
AT THE FUNERAL OF NICODEMUS By J. Furman Miller



WORDS WITHOUT DEEDS: THE VICE OF RELIGION

It would be a convenient arrangement were we so constituted that we could not talk better than we live.

For reasons known to God, however, there seems to be no connection between our speaking and our doing; and here lies one of the deadliest snares in the religious life. I am afraid we modern Christians are long on talk and short on conduct. We use the language of power but our deeds are the deeds of weakness.

Our Lord and His apostles were long on deeds. The Gospels depict a Man walking in power, "who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38). The moral relation between words and deeds appears quite plainly in the life and teachings of Christ. He *did* before He *spoke* and the doing gave validity to the speaking.

Luke wrote of "all that Jesus began both to do and teach," and I am sure that the order expressed there is not accidental. In the Sermon on the Mount Christ placed doing before teaching: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven" (Matt. 5:19).

Since in one of its aspects religion contemplates the invisible it is easy to understand how it can be erroneously made to contemplate the unreal. The praying man talks of that which he does not see, and fallen human minds tend to assume that what cannot be seen is not of any great importance, and probably not even real if the truth were known. So religion is disengaged from practical life and retired to the airy region of fancy where dwell the sweet insubstantial nothings which everyone knows do not exist but which they nevertheless lack the courage to repudiate publicly.

I could wish that this were true only of pagan religions and of the vague and ill-defined quasi-religion of the average man; but candor dictates that I admit it to be true also of much that passes for evangelical Christianity in our times. Indeed it is more than possible that the gods of the heathen are more real to them than is the God of the average Christian. I sympathize with the mood of the poet Wordsworth when he wrote to the effect that he would rather be a sincere pagan who

believed in a god that did not exist than to be a sophisticated Christian who disbelieved in a God who did.

Unquestionably there is not another institution in the world that talks as much and does as little as the church. Any factory that required as much raw material for so small a finished product as does the church would go bankrupt in six months. I have often thought that if one-tenth of one per cent of the prayers made in the churches of any ordinary American village on one Sunday were answered the country would be transformed overnight.

But that is just our trouble. We pour out millions of words and never notice that the prayers are not answered. I trust it may not be uncharitable to say that we not only do not expect our prayers to be answered but would be embarrassed or even disappointed if they were. I think it is not uncommon for Christians to present eloquent petitions to the Lord which they know will accomplish nothing, and some of those petitions they dare present only because they know that is the last they will hear of the whole thing. Many a wordy brother would withdraw his request quickly enough if he had any intimation that God was taking it seriously.

We settle for words in religion because deeds are too costly. It is easier to pray, "Lord, help me to carry my cross daily" than to pick up the cross and carry it; but since the mere request for help to do something we do not actually intend to do has a certain soothing effect upon us we pray on, gaining a certain degree of religious comfort from the mere repetition of the words.

The practice of substituting words for deeds is not something new. The apostle John saw symptoms of it in his day and warned against it: "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."

James also had something to say about the vice of words without deeds: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

What then? Shall we take a vow of silence? Shall we cease to pray and sing and write and witness till we catch up on our deeds? No. This would not help. We Christians are left in the world to witness, and while we have breath we must speak to men about God and to God about men. How then shall we escape the snare of words without deeds?

It is simple, though not easy. First, let us say nothing we do not mean. Break the habit of conventional religious chatter. Speak only as we are ready to take the consequences. Believe God's promises and obey His commandments. Practice the truth and we may with propriety speak the truth. Deeds give body to words. As we do acts of power our words will take on authority and a new sense of reality will fill our hearts.

How God Dignifies Unworthiness

From "The Blessed Union of Christ and His Members"

By DR. JOSEPH HALL

With comments by A. W. TOZER

THE followers of Christ are drawn from almost every walk of life, and while the majority come from the humbler levels of society it is good to know that a few of the wise, the mighty and the noble in every age have been numbered among them. Yet these know how unworthy they are.

There lived nearly three centuries ago a man who for his fame as a writer might easily rate among the "wise" of whom Paul speaks rather tartly. He was in his day a powerful literary figure whose brilliant satires made the writers of licentious books sweat aplenty and who could, when the occasion required, turn his pen to the demolition of false doctrine or to the defense of the church. So courageous was he that he did not hesitate when he felt he was right to take on such a formidable adversary as the great Milton himself.

Joseph Hall became a minister of the Anglican Church and was elevated finally to the bishopric. He served for some time as Bishop of Norwich. Though he wrote on many and varied subjects, he was at his best when writing on religion. He was what would appear to us today a rather rare bird theologically, in that he was a Calvinistic Anglican. He was in trouble often with the British Parliament and was at one time convicted of high treason by the House of Commons and stripped of all his possessions. The whole thing was obviously political, for one has but to read his book *The Devout Soul* to discover that Bishop Hall was a saint more concerned with his relation to Christ than with his standing before the Parliament.

It is a solemn and wonderful thing to observe how one great soul may influence another. More than two hundred years after Bishop Hall had died his little book *The Devout Soul* fell into the hands of another celebrated man, the English general "Chinese" Gordon, leader of the famous "Ever Victorious Army," who was at various times governor in the Congo and in the Sudan. The general had his enemies, to be sure, but they appear as little dogs barking at a lion. When leading his troops he "was averse to the loss of a single life," and when not engaged in military affairs he fought to abolish slavery and worked to provide care and education for homeless boys.

As he grew older General Gordon became more and more absorbed in the things of God until it was said of him by one who knew him well, "I never knew a man who lived so near to God. He literally looked not at the things seen, but at the unseen." How much the bishop's little book may have contributed to the general's growing love for Christ and his absorption in prayer may

never be known, but we do know that he carried the book with him, pored over it and marked carefully the passages in which he most delighted.

Of the book itself hardly too much can be said. Its subtitle tells us that it deals with "the blessed union of Christ and His members," and to the illuminated soul what could be of greater or more absorbing interest? This generation of saintlings, fed on the weak pabulum of religious entertainment, may impatiently pass up such teaching, but the time is coming when the children of God must turn to such books as Hall's *Devout Soul* and others like it or die of starvation.

Under the topic "How to be Happy in the Apprehending of Christ," the bishop with the opening sentence plunges straight to the mark. "There is not so much need of learning as of grace to apprehend those things which concern our everlasting peace," he writes. "Neither is it our brain that must be set on work here, but our heart; for true happiness doth not consist in a mere speculation, but a fruition of good."

This is as the wisdom of Solomon for certain evangelicals who at this very moment are seeking to meet the enemies of Christ with a brave display of intellectualism. These men are far astray, and God will yet pass up their brain-heavy sword for a weapon that brings less honor to man and more glory to the everlasting God. The old bishop, however, was not averse to learning; he simply wanted to keep it in its proper place. "There is excellent use of scholarship in all the sacred employments of divinity," he writes, "yet in the main



act, which imparts salvation, skill must give place to affection. Happy is the soul that is possessed of Christ, how poor soever is all inferior endowments.

"Ye are wise, O ye great wits, while you spend yourselves in curious questions and learned extravagances. Ye shall find one touch of Christ more worth to your souls than all your deep and laborious disquisitions: one dram of faith more precious than a pound of knowledge. In vain shall ye seek for this in your books, if you miss it in your bosom. If you know all things, and cannot truly say *I know whom I have believed*, you have but knowledge enough to know yourselves truly miserable."

The man who knows God must know Him in Christ and through Christ. A mere metaphysical God will not do. "Look not so much to an absolute Deity, infinitely and incomprehensibly glorious; alas, that Majesty, because perfectly and essentially good, is, out of Christ, no other than enemy to thee. Thy sin hath offended His justice, which is Himself: what hast thou to do with that dreadful power which thou hast provoked?"

"Look at that merciful and all-sufficient *Mediator betwixt God and man, Jesus Christ the righteous*. It is His charge and our duty. *Ye believe in God, believe also in me*. Yet

Quotes from our Contemporaries

HANS R. WALDVOGEL, in *Bread of Life*, declares:

"Oh, to get a larger vision of Jesus Christ! To know Him and the power of His resurrection is our privilege. God wants us to be filled with the spirit of wisdom and revelation in the knowledge of Him. We think we know Jesus, but we have only begun to touch the fringes of the beginning of the knowledge of the Son of God."



look not merely at the Lord Jesus, as considered in the notion of His own eternal being, as the Son of God, coequal and coessential to God the Father; but look upon Him as He stands in reference to the sons of men. And look not to Him as much as a Lawgiver and Judge—there is terror in such apprehension—but look upon Him as gracious Saviour and Advocate. And lastly, look not upon Him as in the generality of His mercy the common Saviour of mankind (what comfort were it to thee that all the world except thyself should be saved?), but look upon Him as the dear Redeemer of thy soul; as thine Advocate at the right hand of the Majesty; as One with whom thou art, through His wonderful mercy, inseparably united.

"Thus look upon Him firmly and fixedly, so as He may never be out of thine eyes; and whatever secular objects interpose themselves betwixt thee and Him, look through them as through some slight mists, and terminate thy sight still in this blessed prospect. Let neither earth nor heaven hide Him from thee.

"And while thou art thus taken up, see if thou canst, without wonder and a kind of ecstatic amazement, behold the infinite goodness of thy God, that hath exalted thy wretchedness to no less than a blessed and indivisible union with the Lord of Glory, so as thou who in thy miserable mortality mayest say to corruption, *Thou art my father*, and to the worm, *Thou art my mother, and my sister*, canst now, through the privilege of thy faith, hear the Son of God say to thee, *Thou art bone of my bone and flesh of my flesh*.

"It is our faith that must raise our thoughts to a due estimation of our

greatness, and must show us how highly we are descended, how royally we are allied, how gloriously estated. That only it is that must advance us to heaven, and bring heaven down to us."

The old man of God knew well the teaching we today call "positional," but he also knew that unless we do something about our riches in Christ they will remain in Christ while we go on in poverty. "Through want of the exercise of faith it comes to pass that, to the great prejudice of our souls, we are ready to think of Christ Jesus as a stranger to us; as one aloof, off in another world, apprehended only by fits in a kind of ineffectual speculation, without any lively feeling of our interest in Him; whereas we ought by the powerful operation of this grace in our hearts, to find so heavenly an appropriation of Christ to our souls as that every believer may truly say, 'I am one with Christ: Christ is one with me.'

"Had we not good warrant for so high a challenge it could be no less than a blasphemous arrogance to lay claim to the royal blood of heaven; but since it hath pleased the God of heaven so far to dignify our unworthiness as, in the multitude of His mercies, to admit and allow us to be *partakers of the divine nature*, it were no other than an unthankful stupidity not to lay hold on so glorious a privilege, and to go for less than God hath made us."

The reader will have noticed that each quotation from the Scriptures is set in italics. This is more than a typographical code to identify these quotations; it is as if the man of God would set the Scriptures above all that he himself has written and let them stand out as the very words of the Most High God, infinitely more valuable and certain than any word of man. To me this is real Bible teaching, altogether removed from the stiff textualism of many of our modern expositors.

This that I have selected from the book *The Devout Soul*, sometimes also called *The Mystical Union*, is but the opening paragraphs, the gateway into a garden of truth both rare and wonderful. If our readers are sufficiently interested we can present further installments that become richer and deeper as they go on.



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Distractions an Aid in Prayer

When we find during prayer that our minds wander, we have only to bring them back quietly, without ever being discouraged by the annoyance of these so stubborn distractions. While they are involuntary, they can do us no harm. On the contrary, they will help us more than a prayer accompanied by ardent feeling, because they humiliate us, mortify us and accustom us to seek God purely for Himself, without the mingling of any pleasure.—FÉNELON.

A Man Who Prayed

By REV. A. J. BOOTH

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."—JAMES 5:17, 18.

'ELIJAH was a man." What use is a man without God? Kings and commoners, prophets and priests—all fail without God. Man needs God and God, in a sense, needs man.

Elijah, "a man subject to like passions as we are," would have been a helpless slave to those passions as millions of people are today had he not found God. He desired God, searched for God, found God and lived for God. That made him the extraordinary man that he was.

Elijah found in God power for a satisfying life and service. He also found the secret of effective prayer. "Elijah . . . prayed earnestly" about a difficult and debatable subject, the weather. He prayed that "it might not rain" and it did not rain. He prayed and received the exact answer he desired. The man of God knows that God controls things, and that since He does there is no subject beyond the reach of prayer. "With God all things are possible," and "all things are possible to him that believeth." It is divine truth that the "effectual fervent prayer of a righteous man availeth much." The statement is arresting and the question is obvious: Could I be that man?

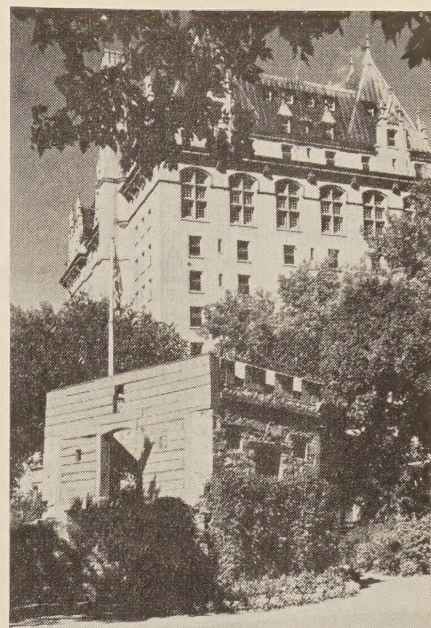
The definite answers to prayer Elijah received are encouraging to us. "He prayed again," and this time for a direct reversal of that for which

he had prayed previously. Did the answer come? Were the heavens as brass? Was God uncoöperative and Elijah defeated? Decidedly not. "The heaven gave rain, and the earth brought forth her fruit." In response to the effectual fervent prayer of a righteous man God grants the desired effect that avails much.

What can be done with such a man as this? It is certain that earth's worst can never harm him and heaven's best will guard him. If need be, God will feed him through the agency of ravens or angels (1 Kings 17:6; 19:5-8). He can stand before sinful kings and backslidden people, and he can be assured of divine reward at the end of the road.

The reward may be translation (2 Kings 2:11; Matt. 17:3). What else could have been done with Elijah? Had the devil attempted to drown him fire would doubtless have dried up the water, and had the devil attempted to burn him rain would have put the fire out. Translation—that was the only answer for Elijah. It could be our answer too.

"The effectual fervent prayer of a righteous man availeth much" and Elijah, though only a man, prayed that prayer. He prayed, and he prayed again. Any man who will live as Elijah lived can be assured of Elijah's victory and reward.



DEPT. OF COMMERCE, WINNIPEG

Stone Gate is all that remains of the Hudson's Bay Company's Fort Garry. In the background is the Fort Garry Hotel.

The Winnipeg Council

For the first time in its history The Christian and Missionary Alliance will hold its General Council in Western Canada. The Council convenes in Winnipeg, Manitoba, May 14-19. The business sessions and evening services on Wednesday, Thursday and Friday (May 14-16) will be held in Knox United Church. On Saturday night and Sunday the Council will meet in the Civic Auditorium.

All delegates are invited to attend the "Canadian Welcome Banquet" held in the Civic Auditorium on Wednesday, May 14, at 5:00 P.M., sponsored by laymen of the Canadian churches. Tickets are \$1.60.

Again this year the various rail Passenger Associations have made arrangements for the sale of round-trip clergy tickets to the Council upon presentation of clergy certificate from the originating territory only. These will be sold from April 28 to May 18 inclusive.

Winnipeg has a number of fine hotels and excellent motels. However, all those planning to attend the Council are urged to make reservations in advance since it may be difficult to secure proper accommodations upon arriving in the city. Requests should be addressed to Rev. E. S. McVety, 866 Minto Street, Winnipeg, Canada.

What would you have said . . . ?

At the Funeral of Nicodemus

By REV. J. FURMAN MILLER

ONE of the most difficult tasks that confronts a pastor is that of knowing what to say at the funeral of one who, to the best of that pastor's knowledge, has never made a public confession of faith in Jesus Christ as his personal Saviour.

Precious in the sight of the Lord is the death of His saints, and precious in the experience of the pastor is the funeral of that one who has lived such a life as removes all question about his salvation. Unfortunately, many live so that at their death the pastor is plagued with secret misgivings and is forced to prepare and deliver the funeral sermon in an atmosphere of uncertainty and doubt.

What would you have said, for example, about Nicodemus, the one who came to Jesus by night, if you had been called upon to deliver his funeral sermon and had only the record of Scripture upon which to base your remarks?

The New Testament records early in its pages the account of the great furor created in Israel by the fiery preaching of John the Baptist by the banks of the Jordan. Certainly it is highly probable that Nicodemus, being the outstanding religious leader that he was, would have considered it his sacred obligation to investigate personally and carefully this preaching of John. Thus we are probably safe in assuming that Nicodemus had heard great preaching by a prophet of Israel of whom Jesus Himself asserted that no greater had ever been born. But does the hearing or even enjoying of great sermons save? Unfortunately no.

In searching for evidence of the salvation of Nicodemus, his troubled pastor would discover that the deceased had recognized Jesus as a

great teacher sent from God. Furthermore, he would find that Nicodemus, by calling Jesus "Rabbi," acknowledged the divine doctorate of Jesus, His heavenly ordination to teach. This is truly a remarkable testimony by the learned Pharisee concerning the authority of this humble peasant from the despised village of Nazareth.

But just what does this really mean? Is this an uncontrovertible evidence of saving faith? There is an intellectual element in true faith, to be sure, an honest recognition of the validity of God's self-revelation through His prophets. It is true that the workings of God bear the hallmark of His own divine Being. But what is there in the statements of Nicodemus that could not have been uttered with equal honesty and sincerity by any Unitarian or Mohammedan, or by any other of the Pharisees who later nailed this same Teacher to the cross?

From the same third chapter of John one might learn further that Nicodemus almost certainly knew clearly from the lips of Jesus Himself exactly what it means for a man to be saved. A scholar learned in the writings of Moses must surely know what Jesus meant when He referred to the serpent of brass: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Israel had sinned, and God had thereupon sent serpents to inflict death upon those who had sinned and to provide graphic testimony to the eternal truth that "the wages of

sin is death." Further, God had not only sent the death-inflicting serpents, but He had also sent along with them this gracious serpent of brass. It is incredible that a man of Nicodemus' intelligence and knowledge of the Jewish religion could have failed to recognize here the typology explained in Romans: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (8:3).

Did it not become crystal clear to Nicodemus, as he listened to Jesus, precisely what God's salvation entails? It was not one of those death-dealing serpents that Moses raised up on that pole but a likeness thereof. It was not a judgment on the serpents which had inflicted the penalty of death but on a likeness thereof. Nicodemus must have known that God had provided salvation for Israel through the instrumentality of the uplifted serpent, all in response to the look of faith. And now Jesus had told His learned visitor that He was that serpent of brass.

There is clearly portrayed in this scene an intellectual curiosity and recognition of truth in the objective reality of the salvation provided by Jesus Christ. Apparently Nicodemus accepted and believed in the historical facts of Scripture and in the sinfulness of man and the necessity for complete dependence upon God for eternal life. Is this evidence of sufficient moment, however, to assure the pastor's heart that the soul from the confined body before him had in reality passed directly into the presence of the Lord?

Many in the course of their college careers have heard from the lips of doctors equally learned with Nicodemus logical and eloquent accounts



Mr. Miller is a teacher at the Toccoa Falls Bible College, Toccoa Falls, Ga.

of exactly what it means to be saved, and yet have heard these same professors discredit entirely every claim of the Saviour. Even Simon Magus went further than this, for the Scripture assures us that he not only believed but was baptized as well.

Thus, if you had been called upon to preach the funeral sermon of Nicodemus, the only actual evidence of his salvation which you would have been able to glean from the sacred record of his visit with Jesus is this meager display. Is there any further material from the subsequent record of this man?

John reports Nicodemus present at a spirited discussion by the Pharisees of the claims of Jesus that He was really the Christ. The crowds were becoming enthusiastic concerning Jesus; enthusiastic, at least, for the material gain which they thought He would bring them. The Pharisees were concerned, and with reason. "This multitude that knoweth not the law," they cried, "are accursed" (A.S.V.). Nicodemus' reply constitutes the only recorded instance of his ever speaking up: "Doth our law judge any man, before it hear him, and know what he doeth?"

At first glance this statement might give the harassed pastor some encouragement that perhaps this is to be a Christian funeral after all. But just what has Nicodemus said? In whose defense has he spoken? He has certainly not proclaimed his own personal faith in Christ, but has meant only to cover and shield the enthusiastic crowd from the cruel condemnation of the Pharisees. We might become enthusiastic too; we might extol the virtues of the man who stood apart from the madness of his colleagues and became the champion of the misunderstood and despised masses of men. But did Nicodemus speak up for Jesus or for civil rights?

We can be certain that he believed that no man should be condemned without having been given a hearing, without a fair trial before a jury of his peers. And so did Voltaire. In spite of his denunciation of the Christian faith, it was Voltaire who asserted that even though he disagreed wholeheartedly with a man's opinion he would still give his life to protect the right of that man to hold that opinion.

There is but one more bit of evidence concerning the recorded spiritual condition of this ruler in Israel who came to Jesus by night. In John 19:38 there is recorded the account of how Joseph of Arimathea, who unlike Nicodemus is referred to as a disciple of Jesus, secured the body of the Saviour and arranged for its burial. In verse 39 the record states, "And there came also Nicodemus." He was there, to be sure, and the pastor might easily allow himself to become very emotional here and indulge in a beatific description of the dear, dear soul who, when all others forsook his Friend, remained true to Him, even providing the ingredients necessary for His embalming.

You never will be saved *by* works; but let us tell you most solemnly that you never will be saved *without* works.—THEODORE L. CUYLER.

Even historical, intellectual faith is not without fruit. Such an occasion as this is the matrix of very much of the philanthropic effort of every age. How many times has the pastor been fooled by mistaking the motives of those who in the presence of death have given freely for the benefit of others! This is not to pass judgment on Nicodemus, but it should nevertheless be clear to all that there is such a thing as conscience money, and that many a stained glass window is really a memorial not to the departed but to the donor's lack of concern during his friend's lifetime and a frantic attempt to compensate for it when it is too late.

What then could the pastor say at the funeral of this learned man? Assuming that you were faced with the task of preaching Nicodemus' funeral sermon, what conclusions could you honestly draw? Could you comfort his wife with the assurance that he had gone to be with his Lord?

We have found much about Nicodemus that is both admirable and good. No one would raise a question as to his intellectual or cultural achievement. He had heard the greatest of preaching; he had testified that this Jesus was a great teacher sent from God; he had heard from the very lips of the Saviour what it meant to be saved; he was

willing to risk his own reputation in defense of the civil rights of the enthusiastic crowd; he even endangered himself more seriously by bringing spices for the burial of Jesus when only Joseph was with him. But does all this add up to salvation by faith?

Was he saved? The final truth is, we don't really know. We can hope that he was; we can find many gracious words with which to relate the many excellent sentiments in the Scriptures concerning this man. We can admire his courage and convictions. We like to feel that Nicodemus did later come to make a public confession of faith in Christ as his Lord and Saviour, but we can never be sure upon the basis of the facts before us. There is not found in the New Testament any clearly stated confession of faith on the part of this most admirable man.

This is your dilemma, if you have considered what you might have said at the funeral of Nicodemus. It is the dilemma which has faced many thousands of pastors throughout the years. Much as we should like to believe it, and often as we may try sentimentally to convince ourselves of it, there are no secret believers within the pages of Scripture or outside of them. The two concepts are as incompatible as are darkness and light. And as we face this problem squarely one fact stands out above every other consideration: *unless the departed has made a public profession of faith in the Lord Jesus Christ, there can be no genuine assurance that his soul has been saved.*

In Romans 10:9 and 10 Paul states that public confession of faith is the only genuine evidence of the reality of anyone's relation to his Lord. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (A.S.V.).

Some day, if Jesus tarries, some distraught pastor may have the delicate task of leafing through the record you have left of your life in a harried attempt to find something worthwhile to make known about you at your funeral service. What will he find? ♦ ♦ ♦

When the Time Had Fully Come, by Herman N. Ridderbos, Th. D. Wm. B. Eerdmans Publishing Co. (1957), Grand Rapids, Mich. 104 pages, \$1.50.

In this compact volume of the Pathway Series Dr. Ridderbos lays bare to his readers what is to him the meaning of the kingdom of God. He does not distinguish, as do some of the dispensational writers, between the phrase the "kingdom of God" and the "kingdom of heaven," but demonstrates quite conclusively through a study of the usage in the Synoptics that they are one and the same.

The third and fourth chapters, dealing in general with Pauline theology, are in my judgment the two most significant. The author exhibits on strong exegetical grounds the essential unity existing between the teachings of Christ and the dogmas of Paul. He plainly shows that the sacrificial concepts found in the Pauline Epistles are grounded in the Old Testament, and not in the "mystery religions" which flourished in Paul's day throughout the Graeco-Roman Empire.

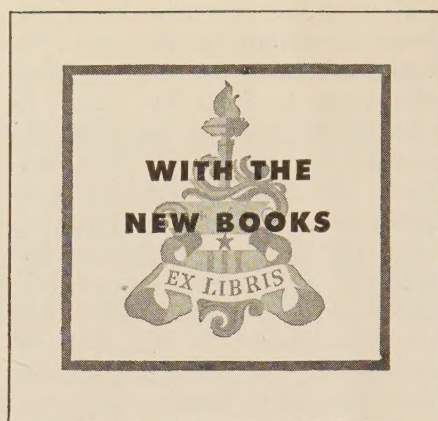
His dissertation on the relationship of grace to the Law and the Law to grace steers between the extremities of legalism and antinomianism. This will require some patient study, as it would be easy to draw incorrect conclusions as to what the author is trying to teach. The author holds that it was not until *after* Christ appeared to him on the Damascus Road that Paul began to feel frustration over his inability to keep the Law. He expounds Philippians 3: 6-10 to the effect that Paul was very well satisfied with his manner of living before he met the glorified Lord, and that it was only subsequent to this encounter that the tension and struggle described in Romans 6-8 commenced.

This view makes the conversion even more outstanding, and God receives the greater glory. Dr. Ridderbos has no use for the increasingly popular idea that Paul was "almost" a Christian before his transforming experience, and that "beholding Jesus" was a kind of natural climax for the whole procedure.

Another section on Pauline eschatology might well have been included in the body of the work, though the author does make a little more than passing mention of the Blessed Hope.—
JOHN F. GATES.

The Idea of Revelation in Recent Thought, by John Baillie. Columbia University Press, New York, N. Y. 151 pages, \$3.00.

The Very Reverend John Baillie, Principal of New College, Edinburgh, Dean of the Faculty of Divinity, University of Edinburgh, presents an unquestionably scholarly work on the var-



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ious aspects of Biblical revelation. But though the work is of high scholarship and merit, it is unfortunately written from a distinctively neo-orthodox point of view. Dr. Baillie, as is common of the neo-supernaturalistic persuasion, tacks between the two polarities of the assumptions of the higher critical school of thought and a full-orbed orthodox position.

The author relegates to the categories of the mythological the stories of the Creation, the Fall in Eden, and other Old Testament incidents which the church has accepted as historic down through the centuries. However, in fairness, though we emphatically disagree with his position, it should be pointed out that by the term "myth" the author does not mean "myth" in the old Greek sense of the word, which implied the trite and silly if not the vulgar, but rather the incursion of God as the Lord of History into history by which the otherwise meaningless experience of man now becomes freighted with meaning and purpose.

But this is theological double talk when we ask by what means does the Lord of History invade human history, if the very act of invasion is claimed to be nonhistoric in character? The situation becomes hopeless when we realize that, according to Dr. Baillie, such a divine invasion is the very essence of revelation itself. This is a pretty dilemma! The Lord of History invades history to give significance to the process of history in a nonhistoric fashion. But to understand such a thing is an absolute impossibility because it breaks the law of contradiction at every turn of the road.

In the Biblical sense, particularly in the New Testament, revelation is the divine disclosure of those things which once were hidden or concealed, but which are now made manifest or de-

clared. According to Dr. Baillie, however, no sooner is truth revealed than it immediately becomes concealed by virtue of the form or mold it is forced to take.

Baillie steadfastly ignores the great champions of plenary, verbal inspiration, as Bavinck, Orr, Warfield and many others who have written before him, to such a degree that one can hardly escape conclusion that the slight is not unintentional or a mere oversight.

If words are words, the author apparently believes in the deity of Jesus sincerely, yet adopts the view that the Synoptic Gospels are in error in many points in their presentation of the person of Christ. But where else do we obtain any real knowledge of the Saviour apart from that picture drawn of Him by the writers of the Gospels themselves? We know of no other source; neither does John Baillie, despite his erudition.—JOHN F. GATES.

The Witness of William Penn, edited by Frederick B. Tolles and E. Gordon Alderfer. The MacMillan Co. (1957), New York, N. Y. 205 pages, \$3.75.

This is a book that is different, being a compilation of selected writings by the great but neglected Quaker William Penn.

The general introduction is by E. Gordon Alderfer, Director of Research and Development at CARE, and the particular introductions and annotation, as well as the editing, are by Frederick B. Tolles, Director of the Friends Historical Library, Swarthmore College.

These selections from the works of William Penn, who was a prolific writer, are divided into three parts: The Apostolic Christian; The Christian Statesman; The Final Distillation.

In the first part Penn, the Quaker preacher, tells of the hand of God in history to the coming of George Fox who presented the cross as it affects pride of ancestry, love of money, vanity and recreational abuses, and righteousness in social relationships. As the Christian statesman, Penn defends liberty of conscience and freedom of worship; dramatically presents liberty on trial, and discourses on the founding of the Holy Experiment, Pennsylvania. He describes the Indians and their way of life and proposes a plan for colonial union which proved to be prophetic. He discusses at length "a peaceful world." Part 3 is a compilation of selections from "The Fruits of Solitude," written during Penn's enforced isolation from his public interests and ministry.

It is the kind of book which Americans should be reading.—HAROLD C. MASON.



DAVID R. ENLOW, Editor

AT HOME

Survey finds 96 per cent specify faith: Two out of three persons over fourteen years of age in the United States regard themselves as Protestants and one in four as Roman Catholic, the Census Bureau reported in Washington, D. C.

Theological conference to discuss modern psychiatry: Wheaton College will again be host to pastors and Christian workers at the ninth annual theological conference scheduled for April 28. Theme for the meetings will be "The Christian Ministry and Modern Psychiatry."

World Baptists report gains: Total membership in Baptist churches in 105 countries has increased to 22,068,058, a rise of 1,014,165 in a year. The bulk of Baptists—19,447,899—are members of seventeen United States Baptist bodies.

House sessions open with Scripture reading: The House of Representatives is now opening its session each day with a brief reading from Scripture. Dr. Bernard Braskamp, chaplain of the House, has re-instated an old practice followed by one of his predecessors, Rev. Edward Everett Hale, by prefacing his opening prayer with a reading from Scripture.

Warns against curtailment of evangelical broadcasts: A warning that Protestant evangelical groups may soon have as little freedom in the broadcasting field in this country as they do in Europe was sounded in Washington, D. C., by Rev. Ralph Freed, of Greensboro, N. C., field director of the Voice of Tangier. Mr. Freed said that some churchmen are concerned with the increasing number of American radio stations refusing to sell time to evangelistic groups.

ABROAD

Nazarene servicemen to attend retreat in Germany: More than two hundred Nazarene servicemen and their families will attend a five-day retreat at Berchtesgaden, Germany, March 17-21. Rev. Ponder W. Gilliland, secretary of the Nazarene Servicemen's Commission, said the program would include recreation, fellowship, devotional sessions and guided tours of the area in the Bavarian Alps.

Thousands on five Caribbean islands hear Graham: About 250,000 persons heard Evangelist Billy Graham preach on five islands during his Caribbean crusade. In a one-day stopover at San José, Costa Rica, he addressed some 7,000 persons at a rally in a baseball stadium. Speaking in English, the evangelist's sermon was translated into Spanish.

Soviet Zone teachers flee atheistic campaign: Of the 126 Soviet Zone schoolteachers who sought asylum in West Berlin during January, 90 per cent did so because of pressure on them to support Communist efforts to wean children from religion, a report in Berlin said.

PEOPLE

Named Irish Presbyterian moderator: Dr. William McAdam, minister of the First Presbyterian Church in Newry, County Down, has been named moderator of the Presbyterian Church in Ireland. He will be installed in June.

Clergyman named "outstanding man" in Brazil: An American Protestant Episcopal missionary has been named one of the "Outstanding Men of the Year" in Brazil by the *Globo*, a daily newspaper in Rio de Janeiro. Rev. Raymond K. Riebs, a native of Cincinnati, Ohio, was named for bringing medical aid and educational facilities to slum dwellers of Rio and for establishing a "Boy's Town" to teach homeless boys a trade.

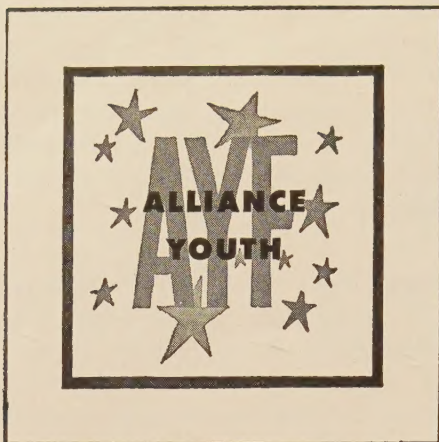
PEOPLE SAY

Dr. Marcus Bach, professor in the school of religion of Iowa State University: "We have been trying to beat Russia—if beat her we must—on her own terms, which are force and fear, rather than on our terms which are faith and freedom. Our secret weapons have never been and can never be weapons of destruction. Our secret power lies . . . in compassion to mankind, brotherhood among people of good will."

THE PRESS

EPA names "Moody Monthly" magazine of year: *Moody Monthly*, nondenominational magazine, was named 1957 Magazine of the Year by the Evangelical Press Association. Published in Chicago, it has a circulation of 100,000. Awards to a number of evangelical publications were presented at the association's tenth annual convention. Mel Larson, editor of the *Evangelical Beacon*, was elected association president, succeeding Russell T. Hitt, editor of *Eternity* magazine.

Imprisoned pastor's meditations acclaimed: A devotional book written by an imprisoned pastor behind the Iron Curtain has been published in Minneapolis, Minn., and has attracted national attention. A spokesman for Augsburg Publishing House said the identity of the author of *At the Foot of the Cross* is being kept secret for reasons of personal safety.



WELDON B. BLACKFORD, Editor

AYF "MMM" Tract Emphasis

Time shows us the record of hundreds of testimonies from people who either directly or indirectly found the Lord as their Saviour through the witness of a gospel tract.

The ministry of the printed page is a medium of evangelism that is second to none, and the little gospel tract is an important phase of this work. Our Lord has given a command for this age which offers a definite place to this ministry when He said, "Occupy till I come." Youth may indeed find real opportunity for spiritual occupation through the prayerful program of tract distribution.

The AYF program of the Southwestern District has set the pace for an enthusiastic and effective tract ministry. The emphasis for the month of March on the AYF program calendar, known as *Mighty Messenger Maneuver*, was originated by this district. The National Youth Office has prepared it in a special release, along with supplementary material, for the March program emphasis. It is sent to all churches upon request to the National Youth Office.

"Three a day"—that's what the program calls for. Imagine what effect this ministry would have if every AYFer would distribute three tracts a day throughout the month of March this year. The Southwestern District has only 407 active AYFers listed, but they distributed 13,586 tracts in a *Mighty Messenger*

Maneuver in November, 1956, exclusive of seven churches which participated in the project but had not reported when the summary was made.

The reports of the three-a-day tract distribution program in the Southwest show many interesting incidents.

First of all, there were the stories of those who were saved through the influence of the program. A young lady living in Kingston, Jamaica, British West Indies, sent word that she had received the Lord as her Saviour through the ministry of one of the *Mighty Messenger Maneuver* tracts.

Second, this ministry had a great spiritual impetus upon the groups participating in the program. One person wrote: "This year's MMM has proved to be a real blessing. Several of our young people testified to receiving more boldness in witnessing, and only time will tell of all the blessings. . . . We are rejoicing that the junior youth were willing to participate in this MMM. I believe this is the first time that any of them distributed tracts."

I have before me the report of another strong national evangelical youth organization who also promoted a tract distribution emphasis throughout their denomination. Their organization numbers 80,000 young people, and they report a distribution of four million tracts in one year's time. Their leader writes, "Our youth all over America are now

sold on tract distribution. They know that it works even though its method is simple and sometimes reproachful in the eyes of sinners."

We call upon all our Alliance youth to meet the challenge of this year's *Mighty Messenger Maneuver* emphasis during the month of March. Enlist all your members to distribute "three a day" throughout the month. Send a report of your campaign to your District Youth Office. The very minimum goal for this year's MMM should be the distribution of 100,000 tracts by the combined efforts of our Alliance Youth Fellowships.

A Communist gave a leaflet of his doctrine to a man. The man objected by saying, "It is no use; you will never get anywhere doing this. At best there are but two hundred thousand Communists in America, while we Christians number seventy-five million."

The Communist replied, "Remember Gideon's band? They had only three hundred. Members of my party are willing to live on the barest necessities of life. Every dime we earn beyond our simple needs we turn back to our cause; we believe in it with all our hearts." How much do we Christian young people believe in our cause? How much are we willing to serve it?

Mr. Alexander Kerr, fruit jar manufacturer, distributed a total of five million tracts in his lifetime. If the efforts of one man could result in the distribution of this many tracts, 21,000 AYFers should be able to exceed his accomplishment by many more thousands.

Campus Weekend at Nyack

A special invitation is being extended to all high school youth to attend a "Campus Weekend" at the Nyack Missionary College, Nyack, New York, April 25 through 27. Young people will live with the college students at Nyack during these days, and enjoy a specially prepared program of music, seminars, messages from gifted youth speakers, and recreation. Further information may be received by writing the college.

AYF Bible Reading Plan

March 16 through March 29

A chapter a day, Proverbs 1-14.



The Girl Who Prayed for a Husband

By MRS. HOWARD EMARY, *Africa*

The girl's mother is one of five wives of a native official, a harsh, imperious Kissi whose prowess at beating his wives is well known. Though four of his wives are Christians, he himself is belligerently opposed to Christianity.

It was against this background that Ia Dunia and her mother were praying that she should have a Christian husband. She was of marriageable age, and they feared lest any day the father might give her to some heathen man. But where were any Christian men? Quite contrary to African custom, the mother approached one of the Kissi students of the Telekoro Bible school only to find that his father had already made other marriage arrangements for him.

Then suddenly a young soldier arrived home on furlough. He had a strong Christian testimony, the desire to find a Christian wife and the money to make the transaction. Arrangements were soon made for him to marry Ia Dunia. All was well until her father discovered that the groom proposed to have the ceremony performed by the African pastor. He was furious; he wanted nothing to do with that religion.

All of this the mother told to her Christian friends at church. She asked prayer for her husband's salvation as well as for her daughter's marriage arrangements. Her husband, thoroughly drunk, was standing on the fringe and heard his wife's request. With angry denunciations he went to get his musket and stalked off in the direction of the

young man's town. He apparently was intent on breaking up the arrangements formerly made.

The wedding was held at 3:00 P.M. a week later and the father was there. If the bride was nervous it was because she feared he might yet try to stop the wedding. But when asked the Kissi equivalent of "Who giveth this woman to be married to this man?" he arose with great dignity and replied, "I brought her and I give her of my own free will." The father added, "He didn't steal her either." It was a moment of great joy for those who knew about his attitude just one week earlier.

The father was later greeted and witnessed to by everyone and invited back. As they left he remarked to his new son-in-law, "Well, these folks have done things up fine so far. Now it's up to you."

Meo Tribesmen Construct a Chapel

By REV. J. W. WHIPPLE, *Laos*

At the time of our visit to Xieng Khouang during the Christmas holidays the church in a Mèo village asked me to speak in the service of dedication for their new meeting place.

The Christians had planned the entire program in connection with the dedication. It began on Saturday night, much of the service being devoted to music and testimonies. I was amazed at the quality of their singing. Here were people that five years ago were steeped in heathenism. Most of them do not

know yet how to read. Yet their singing had depth and quality, and was deeply moving. Their faces beamed with peace and joy as they participated in the worship of the Lord.

Among those who gave their testimonies in that service was a former worker who had been dismissed some time ago because of bad conduct. He told how God had been speaking to him through various accidents that had happened to him and to his child. His spirit is tender and he desires, if possible, to return to the work of the Lord.

Sunday morning about three hundred tribesmen attended the service which lasted two hours. The national leader, Vang Ye, conducted a dedication service for a baby. He preached a regular sermon to the parents, giving them good instructions for bringing up their child in the ways of the Lord. Following that I brought a message on the purpose of the church, and then came the dedication service for the church building.

The village Christians had built this place of worship themselves. They even planed the siding, which is rather unusual for Mèo buildings. The one hundred sheets of metal roofing had all been carried into the village. The furniture (pulpit and chairs) was made by a Bible school student from the village. Of all the chapels constructed by the tribespeople, this one, says Mr. Andrianoff, is the best. It is, indeed, very well done from the foundation to the steeple.

The Bible institute choir, Temuco, Chile (see page 12)



E. C. ECK



Rev. E. C. Eck, director, teaching a class in the Bible institute, Temuco, Chile

Students Evangelize in Chile

By REV. EVERETT C. ECK

The Bible institute closed for vacation the first week in December. There were the usual activities: the annual picnic, banquet, alumni get-together and graduation exercises. This year eleven students received diplomas. Six received four-year diplomas and five received two-year diplomas.

The day after graduation most of the student body, Mrs. Eck and I began a ten-day evangelistic tour of churches in the southern district. From the very beginning the Lord blessed and in every town we visited men and women were won for Christ. The students had charge of all the meetings and did all the preaching and singing. We were very pleased and thankful to see how well they did.

Our days were busy with street meetings, jail services, children's meetings, women's meetings, open-air meetings, radio programs and evening evangelistic meetings in the churches. After about five days of this we began to realize that we weren't as young as we once were. However, we prayed and kept going, and the Lord daily gave us the strength we needed.

All the churches that we visited were crowded to capacity and many people made decisions for Christ. Young people responded to the call

for greater consecration and to full-time service. Everywhere the students were treated royally. As we retraced our route on our return trip, at every railroad station in the towns and cities we had visited groups of friends waited to see the students once again. They had prepared bags of sandwiches and fruit for the evangelistic party. We were often tired but never hungry!

In Purranque we held the meeting in the new church. Although it is very large it just was not large enough. About four hundred people were packed in and many were listening outside.

One occasion stands out as the high point of the trip. It took place in the port city of Puerto Montt. The evening meeting was held at an athletic field, situated on a hill overlooking the bay. The local church had built a platform and had installed a public-address system and lighting. But to us the situation did not look too promising. For one thing, the weather was threatening; it was damp and a cold wind was blowing from the ocean. All the listeners would have to stand through the whole service. However, when the students started to sing the people began to gather and before long a large crowd was around the platform. Brother Apolinario Paillamilla,

a graduate of this year's class, gave the message. Verily he was inspired of the Holy Spirit; in fact, I cannot remember ever having heard a gospel message better presented in an open-air meeting.

In fluent, forceful Spanish he gave the old story of the "Good Samaritan." Then the invitation was given and, while a duet was being sung, the student "fishermen" began to work quietly among the people. Soon the semicircle in front of the platform was filled with seekers, and for every one that came forward there was a student ready to tell him the way of salvation. It was a thrilling sight. In the crowd there was an army officer and his wife. One of the students led the wife to the Lord, but the officer, although under conviction, would not yield. Pray for him.

Another outstanding incident took place in our last meeting in the city of Valdivia. Many responded to the invitation, but one woman who came forward caused somewhat of a stir. She was a well-known prostitute. Her mother is owner of one of the largest cabarets of the city. You wouldn't have guessed this young woman's profession to look at her. She said that for four months she had been searching for peace of heart and had visited other churches, but that evening she had heard, for the first time, the way of salvation clearly explained. This poor woman will need much prayer because many a finger will be pointed in scorn, and the people of the church will perhaps feel shy in helping her. Pray that the Lord may mightily help her.

We finished the tour tired out in body but jubilant in spirit. Many, many young people became interested also in coming to Temuco to study in the School. All in all, the institute year could not have finished in a better way. The students left wonderful testimonies wherever they went. ♦ ♦ ♦



THE ALLIANCE WITNESS is a proved recruiting agent for men and money for missions. Two dollars for a gift subscription could result in thousands of dollars for missions or a life dedicated to God's service. Send your subscriptions to THE ALLIANCE WITNESS, Third and Reily Streets, Harrisburg, Pa.

THE ALLIANCE WITNESS

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Needed—A Sunday School Revolution!

National Sunday school secretaries and other Sunday school leaders from seventeen denominations met January 7-10 in the Conrad Hilton Hotel, Chicago, for what Dr. Clate A. Risley, executive secretary of the National Sunday School Association, termed one of the most important meetings of the year.

Called together annually by the NSSA, these leaders discussed current Sunday school needs. Realistically aware of the major problems, they laid plans designed to correct past failures and increase Sunday school efficiency to the maximum in the coming years. With modern mechanics and supernatural dynamics a Sunday school revolution is inevitable.

A Sunday school attitude survey designed to point out needy areas in the Sunday school program was presented by Mr. Willard Erickson, a specialist in the field of industrial relations. The decision to continue the study of this project indicates Sunday school leaders' willingness to open their eyes to every possible criticism and avenue of improvement. There is hope that such a program may enable the top leaders to help the local leadership determine their needs and how they can plan to meet them.

Mr. Joseph Kimbel, architect, guided a discussion of present needs in Sunday school building. Many churches are investing large sums of money in poorly designed facilities. Buildings should be functionally designed with consideration given to the department first and classrooms second. The group hopes that more specific help can be given to local churches in their planning for Sunday school facilities.

The representatives chose "Christ for the Millions . . . Now!" as their current theme continuing through 1960 with annual adaptations.

Dr. Edwin J. Potts, NSSA editorial assistant, in his message on "The Home and the Sunday School," reminded the leaders of the importance of keeping the Sunday school and church family-conscious in all its program planning.

Dr. Risley summarized the four-day conference by saying, "We must have a balanced, up-to-date program in which all aspects of Christian education are manned and planned with unity, and with the pastor taking more than an active interest through vigorous leadership. In order that this may be done better we must strengthen the ties between the local church, the denominations, all Christian schools, and NSSA. Together we may expect to make great strides of progress; alone we shall be defeated."

Standard Schools for 1957

When is a Sunday school successful? When is it accomplishing the work that the Lord intended it should? Are there standards which can be applied to a Sunday school?

The National Sunday School Standard was established for the purpose of measuring the effectiveness and growth of the Sunday school, and as a guide for its improvement.

The schools listed below achieved Standard rating during 1957:

NEW ENGLAND DISTRICT: Brattleboro, Vt.; Burlington, Vt.; Greenfield, Mass.

NORTHEASTERN: Lockport, N. Y.

WESTERN PA.: Pittsburgh (North Side), Pa.

SOUTH ATLANTIC: Winston-Salem, N. C.

SOUTHEASTERN: Gadsden, Ala.; Sandusky, Ala.; West Palm Beach, Fla.

SOUTHWESTERN: Ardmore, Okla.; Arlington, Tex.; McAllen, Tex.; Oklahoma City, Okla.

CENTRAL: Akron, Ohio (Lovers Lane); Detroit, Mich. (Brightmoor); Bryan, Ohio; Fairmont, W. Va.; St. Louis, Mo. (Grace Ave.); Warren, Ohio.

NORTHWESTERN: Staples, Minn.

WESTERN: Newton, Ia.

SOUTH PACIFIC: San Diego, Calif. (First C&MA).

EASTERN & CENTRAL CANADIAN: London, Ont.; Toronto, Ont. (Avenue Road).

WESTERN CANADIAN: Abbotsford, B. C.; Barrhead, Alta.; Brandon, Man.; Coronach, Sask.; Fort William, Ont.; Glenside, Sask.; Hanna, Alta.; Hythe, Alta.; Medicine Hat, Alta.; Moose Jaw, Sask.; Regina, Sask.; Victoria, B. C.; Windermere, B. C.

Dr. Clate A. Risley (center) is host to a banquet for delegates



The 1957 Subscription Campaign

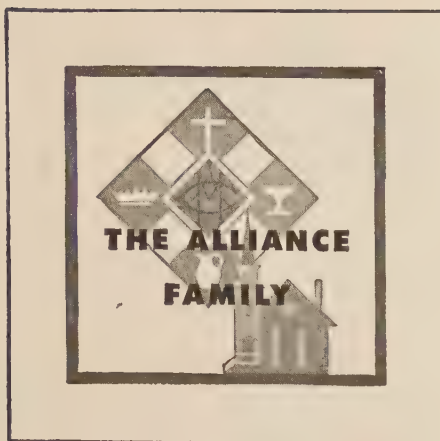
In our last issue we listed the churches sending in fifty-three or more subscriptions during the 1957 Campaign. This completes the report.

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Tyler, Minn., R. Fletcher	30
Brunswick, Nebr., F. C. Sterneman	30
Jersey City, N. J., A. J. Booth	30
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CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Miss Lilian F. Marsh sailed from New York February 14 for England where she will visit with relatives before continuing on to Indonesia (leaving Southampton in May) for her sixth term. She is a sister of Miss Ethel Marsh, stationed in Singapore.



Lilian F. Marsh
Indonesia

With the Lord

The life of Mrs. Blanche Hamilton, who went to be with the Lord on January 27, left a blessed memory to many friends, some of them in India, some across America and Canada, some in the West Indies.

Blanche A. Hamilton was born in Canastota, N. Y., February 26, 1872. It was while she was teaching school that she heard the Lord's call to missionary service in India, where she went in 1894. Two years later she and Rev. Sydney P. Hamilton were married. For nearly thirty years they worked among India's outcastes and others. In plague and famine they ministered to the bodies and souls of all whom they could help. Fruitful years also were given in caring for and training many orphans who were salvaged from destruction and brought to the Mission schools in famine days. Their genuine love for those among whom they labored, their manifest and unflinching kindness to all and their faithful presentation of the gospel, together with careful and able teaching of the Word of God, won for them a host of friends and won from heathenism many who will be their joy and crown of rejoicing at the coming of our Lord Jesus Christ.



Mrs. B. Hamilton

However, the hard climate and the inexorable demands of their work took heavy toll of their health and in 1923 they returned to America. Several years were spent in teaching in Bible schools in Canada, Georgia, Florida and Jamaica. Mr. Hamilton died in January, 1940. Mrs. Hamilton continued to be an outstanding helper and minister of prayer and faith on behalf of friends around the world. Her bright mind was especially awake to the history and service of great saints of the past, and she helped many a younger servant of the Lord to obtain some rare book or some outstanding religious work. She was buried in Forest Lawn Memorial Park, Glendale, Calif.

New Castle (Pa.) Church Dedicates New Wing

The Alliance Gospel Tabernacle of New Castle, Pa., now in its sixth decade of ministry, dedicated a three-story educational annex on Sunday, December 29, with Rev. Harold J. Sutton, assistant district superintendent, as speaker. The new addition is valued at \$75,000, with costs kept considerably less due to the donation of labor by the men of the church. Improvements were made in other church facilities also.

It was late in 1896 when the work of the Alliance was introduced to New Castle, the church being organized in 1897. In 1902 there was a great revival which lasted for eighteen months. The Hoover Heights Church and also the Sampson Alliance Church were formed from this congregation. Numerous missionaries and pastors from the congregation are a testimony to its consistent challenge to youth. Rev. George Jones has served the church since 1950 and recently announced his plan to retire on Easter Sunday, after forty-four years of active ministry.

Veteran Missionary at SPBC

The recent one-month visit by Rev. R. S. Roseberry, veteran missionary to French West Africa, to the St. Paul Bible College campus, St. Paul, Minn., had a deep spiritual impact on the lives of the students. Still vigorous and aggressive after half a century of spiritual combat, Mr. Roseberry transmitted to young trainees valuable lessons for their future lives and ministry. The school missionary program was greatly strengthened, writes Rev. G. Linwood Barney, of the Missions Department.

Georgia Zone Rally Held

The zone rally of the women's missionary prayer bands was held in Macon, Ga., on January 16. Miss Armia Heikkinen, Tribes of Viet Nam, and Rev. D. W. Ellison, Cambodia, spoke at both sessions. An additional speaker for the afternoon was Miss Betty Gattis, Thailand. The new officers are Mrs. R. Mills Gray, president; Mrs. W. Sunda, vice-president; Mrs. R. Crosby, secretary, and Mrs. L. B. Hunter, treasurer.

Meetings with Irish Evangelist

Irish Evangelist May Decker held special meetings in the Alliance church in Jersey City, N. J., January 12 through 26. Miss Decker preached under the anointing of the Holy Spirit and there were visible results. The music for the campaign was ably handled by Rev. James Anderson, Brooklyn, N. Y. Rev. A. J. Booth is the pastor.

Sunday School Convention in Regina

The Saskatchewan Sunday School Convention was held in Regina on January 20 and 21, with 250 delegates present. Speakers included Dr. Bob Cook, Miss Mavis Anderson, Miss Marjorie Ford, Rev. A. H. Orthner and Rev. Earl Swanson, District Sunday school secretary and chairman of the convention.

Key City Church Enjoys Refreshing

The Alliance Church at Knoxville, Tenn., a Key City Project, enjoyed a time of spiritual refreshing during special meetings held from January 3 to 12 with Rev. Paul A. Hokanson, and spiritual victories were gained. The pastor, Rev. Wade Coggins, requests the names of any friends who would be interested in the Alliance work in Knoxville. His address is 2920 E. Fifth Ave., Knoxville 14, Tenn.

Gulf Coast Area Women Meet

The Florida Gulf Coast Area Rally of the Women's Missionary Fellowship met on January 28 at the Tampa Alliance Church, with approximately seventy present. The morning session featured a demonstration of a missions study course prepared by the Tampa women.

Mrs. A. Paul McGarvey reported on the work in Japan.

THE 1957 SUBSCRIPTION CAMPAIGN

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Mount Union, Pa., P. K. Schuler	26
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Sunday

MATTHEW 6:1-18 (verse 1).

Good deeds, alms, prayers, fasting—all must be in the sight of God and not in the sight of man. Ostentation and love of human praise must be denied and our most sacred ministries inspired by one supreme motive, the glory of God and the approval of our Father in heaven. Human praise, if sought as a reward, will destroy all claim to higher recompense. The things we do to be seen of men may bring us their approval, but their value terminates there. "Verily I say unto you, They have their reward." . . . The seraphim veil not only their faces but their feet with their wings, and the highest ministry is that which is so lost in the thought of the Master that it forgets even its own footprints.—A. B. SIMPSON.

Monday

JAMES 1:1-21 (verse 3).

What of the depth of our faith? What area does it cover? How can we know that it is strong enough to meet every test successfully? As goes our faith, so goes our endurance of rigid tests. Faith's strength is tested like that of a rope. The rope may appear to be new and strong. But unless it passes the test of strength required for use, it is of little value.—MONT HURST.

Tuesday

PSALM 10 (verse 17).

To be deeply humbled is to have the heart prepared and fitted for God to hear prayer. Therefore you find the psalmist . . . often repeating, "I am poor and needy." And this prevents our thinking much if God does not grant the particular thing we desire. . . . And these deep humblings of ourselves . . . are reckoned into the account of praying by faith both by God and Christ.—THOMAS GOODWIN.

Wednesday

JOHN 21 (verse 18).

"Today thou girdest up thy loins thyself, And goest where thou wouldst: presently Others shall gird thee," said the Lord, "to go Where thou wouldst not." He spake to Peter thus.

The word suits many different martyrdoms, And signifies a multiform of death,

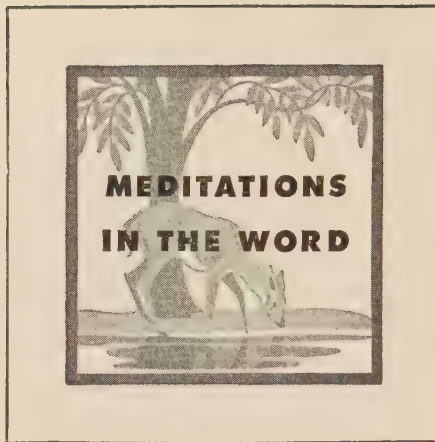
. . . 'tis not in mere death that men die most.

—ELIZABETH BARRETT BROWNING.

Thursday

GENESIS 6:8-22 (verse 16).

Christ, as is well known, is the antitype of the ark. Like as the latter had three stories, even so Christ as Son of Man had a body, soul and spirit. As the risen Christ living in Glory He still has these three essential parts in His nature. As the risen Christ living in the believer He flows through that believer's being, if permitted, giving His own resurrection power to spirit, soul and body. All ours for the taking.—PAMELL.



Edited by EDITH M. BEYERLE

Friday

PHILIPPIANS 4 (verse 8).

We become beautiful just in the measure that we become like God. Human holiness is not always beautiful. There are men who are good but not lovely. They have qualities that repel others. But true holiness is attractive. We ought to make our religion so beautiful that all who look upon us shall be drawn to our Master. . . . We should seek not only whatsoever things are just and true and honest, but also whatsoever things are lovely.—J. R. MILLER.

Saturday

EXODUS 18:1-11 (verse 11).

Plutarch, in his life of Pericles, the famous Athenian orator, gives an interesting illustration of the devotional side of the great man's character. It is said that whenever he was called upon to speak in public it was his invariable custom to first address a prayer to the gods, beseeching "that not a word might unawares escape him unsuitable to the occasion"; and his eloquence and wisdom at all times was so pleasing to the Athenians that they compared it to thunder and lightning, and applied to him the surname of Olympian, Jove-like. . . . True prayer to the true God will never miscarry.—SELECTED.

Sunday

MATTHEW 6:19-34 (verse 19).

There must only be one Master. We cannot serve God and mammon. There must only be one goal, the home above. All our treasures must be there. The eye must be single to God alone, or the whole body shall be full of darkness. This is the meaning of the sixth beatitude. "Blessed are the pure in heart"; literally this means "single in heart," the people that have but one object and aim, to bless and glorify God.—A. B. SIMPSON.

Monday

DEUTERONOMY 4:1-20 (verse 9).

Character is personal. It is not a possession we can share with another. We can give a hungry man part of our loaf of bread. . . . But character is something that we cannot give away or communicate. . . . Character is our own, a part of

our very being. It grows in us through the years. Acts repeated become habits, and character is made up in the end of the habits which have been repeated so often as to become a permanent part of the life.—BITS OF PASTURE.

Tuesday

PSALM 11 (verse 1).

The saints of old would not accept deliverance on base terms. They scorned to fly away for the enjoyment of rest except it were with the wings of a dove, covered with silver innocence. As willing were many of the martyrs to die as to dine. . . . This the heathen counted obstinacy; but they knew not the power of the Spirit nor the secret armor of proof which the saints wear about their hearts.—JOHN TRAPP.

Wednesday

EPHESIANS 5:1-17 (verse 17).

Thou sweet, beloved will of God,
My anchor ground, my fortress hill,
My spirit's silent, fair abode,
In thee I hide me and am still.

O Will, that willest good alone,
Lead thou the way, thou guidest best;
A little child, I follow on,
And, trusting, lean upon thy breast.

Thy beautiful sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird,
Prisoned in such a realm of grace.

—MADAME GUYON.

Thursday

GENESIS 7:1-13 (verse 4).

Noah had obeyed explicitly God's command in building the ark, yet how possible it was for him to have frustrated all of God's purposes in reinhabiting the new, cleansed earth with men and all manner of living creatures had he failed those last seven days. The race is not won until the goal is reached. It is possible for a believer to fail the "last mile" of the way in God's purpose for him, and thus miss His "well done."—PAMELL.

Friday

JOHN 15:1-14 (verse 7).

There are certain actions and states of heart that make the exercise of faith impossible. Disobedience to God in any form, or in regard to anything, which implies impenitency of heart, makes faith impossible. A soul, in church or out of it, knowingly in rebellion against God in any measure, could as easily pluck the burning sun from the heavens as to exercise faith.—GEORGE MÜLLER.

Saturday

JAMES 5 (verse 17).

Once when the successful Scottish evangelist, William C. Burns, was conducting a series of religious meetings among the Highlanders, a white-haired old man was found after the close of the meeting standing in a gateway weeping bitterly. When asked the cause of his trouble he cried: "Oh, it is his prayers. I canna stand his prayers!" And it was his prayers which gave such mighty power to the evangelist's preaching.—A CLUSTER OF PEARLS.

SUNDAY SCHOOL LESSON—MARCH 23, 1958

The Church and World Evangelism

Matthew 28:18-20; Acts 13:1-3; Romans 1:14-18

DEVOTIONAL READING—Acts 8:26-35

GOLDEN TEXT—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”—MATTHEW 28:19.

 THE TEACHER

BACKGROUND AND LESSON ORIENTATION

The obligation of world evangelism is not exclusively a New Testament doctrine. When God first made known His will to His ancient people He instructed them that they were to be a priest nation. His severest judgments upon them were for failing to preserve a pure witness to His glory before the Gentiles. The name that they were called upon to sanctify among the nations was blasphemed. The prophecy of Jonah is a timeless type of recalcitrant and reluctant priesthood. When Christ came He announced that this sacred duty was to be taken from Israel and given to a nation which would bring forth fruits. Christ commissioned His Church to do what God wants done.

SIMPLIFIED OUTLINE

1. *The Church's Commission*—Matthew 28:18-20.
2. *The Lord of Harvest*—Acts 13:1-3.
3. *The Apostle's Burden*—Romans 1:14-18.

KEY WORD ANALYSIS

- (1) “Separate”—*aphorizo* (Acts 13:2), “to mark off by boundaries”; from *apo* “from,” and *horizo* “to determine.” This is the root of the word “Pharisee.” They were men who were separatists. The Holy Spirit marked off Barnabas and Saul for a particular ministry; they were already at work for God.
- (2) “Ungodliness and unrighteous-

ness”—*asebian kai adikian* (Rom. 1:18). The former word has to do with our attitude toward God Himself, impiety toward the Person of God. The latter has to do with such thoughts and deeds as constitute injustice from the standpoint of the law. An unrighteous act is an act which is contrary to a right standard—cosmic law as well as revealed truth.

COMMENTARY ON THE PRINTED TEXT

1. *The Church's Commission*

Christ assured His disciples that despite His departure from them He was with them always. His message was spoken on the occasion of their meeting together, but it had enduring implication and authority. Christ, the administrator of world redemption, was giving men the opportunity to embrace His salvation through agents that were filled with His power.

The only begotten Son was granted the uttermost parts of the earth as His inheritance. Heaven recognized Him as sovereign; earth must bow also. His power stands behind His commission. The nations were to be taught the truth about Him.

The entire Trinity will stand behind the man who renounces his former way of life and is baptized into the Church of Christ. A man cannot be taught the principles of the kingdom until he is in the kingdom. The omnipresent Lord will see to the affairs of those who obey His commission.

2. *The Lord of Harvest*

Missions began in the church. The

Spirit separates those who are members of the invisible body for the work of the body. Within the roll call of men is seen the man Saul who had been designated as a chosen vessel of God. Here many years later we see the Spirit making good His choice. As the men were engaged in the necessary activities of the church at Antioch the Spirit issued His call for His chosen man.

The harvest of world redemption is administered by the Holy Spirit. It is not a matter of the management of men or boards or interested people. He will move as He sees fit and where He sees fit. It was Barnabas who was in the place of leadership until the Holy Spirit created His own leader. From Paphos to Rome Paul was in command.

Note that the entire church responded to the moving of the Spirit and assumed the obligation of sending the missionaries out. They became the missionary arm of the Antioch church. This is a picture of God's people responding to the Great Commission.

3. *The Apostle's Burden*

God's grace upon Paul had placed on him the responsibility of the priest

nation, Israel. The world became his parish. He placed all his ransomed powers at the disposal of his Lord. He was ready when his general made the way. There was no trace of embarrassment in Paul as he anticipated this ministry. He was ready to carry the good news concerning God's Son because he knew that the message was God's dynamic to transform the lives of those who responded to it. It was universally applicable; it would do its work in Rome.

In the message which Paul preached was God's last and eternal answer to the universal problem of sin, an answer which could be procured by faith and maintained by faith. Only by faith in Christ could a man experience God's justifying grace which was the very secret of living. God has ordained in the spiritual and moral realm of life that a man will become the victim of his own choices in the sphere of truth. This principle is observable everywhere. Men make of themselves either saints or derelicts as they respond to God or refuse to do so. As men suppress the truth by their ungodly acts, they are what they have made themselves.

HELPFUL HINTS FOR LESSON PREPARATION

The selections for this week adhere to one great principle. It would be unlikely that one could get off the subject of world missions if he stayed with the Scriptures. The first

unit deals with the basic command of Christ. The second unit deals with the Spirit's operation in missions. The third gives us a worthy example of a man who lived his life as God's chosen vessel.

SUNDAY SCHOOL LESSON—MARCH 30, 1958

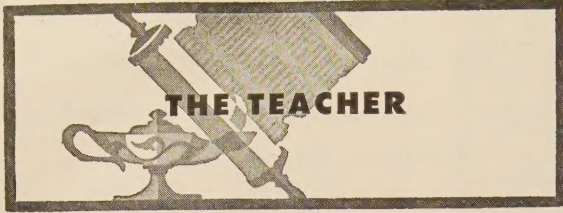
The Sacraments of the Church

Romans 6:3, 4; 1 Corinthians 10:14-22

DEVOTIONAL READING—John 15:1-11

GOLDEN TEXT—"As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

—1 CORINTHIANS 11:26.



BACKGROUND AND LESSON ORIENTATION

Paul had claimed his churches from dark heathenism for Christ and he was jealous for them. One of his well-grounded fears was that their minds should be "corrupted from the simplicity that is in Christ." One of the distinguishing elements of Christianity is its simplicity. Judaism was a yoke of bondage upon the necks of her adherents. The Passover table had become cluttered with symbolism which had been added through the centuries. The washings and ablutions of the Pharisees bound them to daily ritual. The church was organized with a simple set of ordinances. It is our duty to keep ourselves purged from the traditions of men. Christ is our all in all. We are complete in Him. Baptism witnesses to our relation to Him. The Lord's Supper commemorates His death and resurrection.

SIMPLIFIED OUTLINE

1. *The Meaning of Baptism*—Romans 6:3, 4.
2. *The Meaning of Communion*—1 Corinthians 10:14-18.
3. *The Meaning of Idolatry*—1 Corinthians 10:19-22.

COMMENTARY ON THE PRINTED TEXT

1. *The Meaning of Baptism*

Since this was a matter of spiritual ignorance, Paul dealt with it by instruction. It is a principle that pertains to all of us who are in Christ Jesus.

The act of baptism had far more repercussions when Paul wrote than it does today. There is now little or no stigma attached to it, especially in our country. In that day it was a step which identified the person with the "way of Jesus Christ," with all that such identification implied. The person who was buried beneath the baptismal waters signified publicly that he had been buried with Christ by means of baptism into death and had been raised in Him unto newness of life. Just as the believer associated himself with Christ in the full significance of Calvary, just so would he enjoy the full benefits of His resurrection life.

2. *The Meaning of Communion*

There are some things from which the Christian must run. There is no room for argument. Wise men will

KEY WORD ANALYSIS

(1) "Communion"—*koinonia* (1 Cor. 10:16), a common sharing, a fellowship. Paul was saying that the cup of blessing, the blood of our Lord, is a participation in the fellowship symbolized by that shed blood. When one partakes of the symbol he is participating in the nature of the substance. The same is true when we partake of those

things which have been sacrificed to idols; we become participants in the demonism which is the nature of that symbolized by idolatrous practices. Such teaching would so move the Corinthians that clear lines of demarcation would have to be drawn.

(2) "Devils"—*daimonion* (v. 21). This should be interpreted as demons rather than devils. There is one devil.

heed good advice while fools avoid it. Paul told the wise ones to come to a conclusion. The cup which symbolized the death of Christ should be recognized as a participation in the very richness of Christ's meaningful death. The same principle is applicable to the eating of the bread; it is the very body of the Lord. A man thus has fellowship with that very thing which is symbolized in them. Since we are the Body of Christ ourselves it is at this time when we have mystic sweet communion with our Lord as one Body. There should be no time when the Church is more aware of her Christ and her oneness with Him than at the Lord's table.

Paul could not cease bringing his beloved nation into the picture as the example of the perils of idolatry. To him it was impossible to eat and disassociate themselves from the significance of what they ate.

3. *The Meaning of Idolatry*

Paul now turned to the lesson which he was trying to teach. An idol is

just an outward representation of something dark and evil lurking behind the idolatry and prompting its excesses and abuses. The idol feasts were designed to work up the passions of the devotees. The whole matter ended in drunkenness and immorality. Behind the idol was the power of darkness. It was Satan-inspired demonism.

God certainly had no part in it and the man who professes to be a follower of Christ should therefore run away from it as he would run from Satan himself. What fellowship does darkness have with light? A man cannot be worshiping God when he is seeking satisfaction from that which is designed to entertain the devil's crowd. It is a spiritual impossibility to worship God and idols. God will not accept the devotion of an idolater. The true substance behind these symbols brings together things that are at eternal enmity.

Paul closed his discussion by showing again the judgment which God brought upon Israel for her idolatry. Do we seek to provoke the Lord again to jealousy?

HELPFUL HINTS FOR LESSON PREPARATION

Do not hesitate to exploit the full argument which Paul used to rescue the significance of the sacraments from the pagan implications being attached to them. To preserve the purity

and simplicity of the church's ordinances it becomes increasingly necessary to sound out these calls for a house-cleaning (1 Cor. 5:7, 8). Paul would deal with us today as Christ did with the money-changers!

Local Conventions

Convening March 16-30

Western Pennsylvania District

Greensburg, Pa.	March 16-23
Jeannette, Pa.	March 16-19
Youngwood, Pa.	March 16-19
Irwin, Pa.	March 20-23
Fairview, Pa.	March 20-23
Trees Mills, Pa.	March 20-23
Blairsville, Pa.	March 23-26
Homer City, Pa.	March 23-26
Indiana, Pa.	March 23-26
Reeds Corners, Pa.	March 27-30
Hillsview, Pa.	March 27-30
Latrobe, Pa.	March 27-30

South Atlantic District

Plymouth, N. C.	March 17-19
Wilmington, N. C.	March 18-23
Carolina Beach, N. C.	March 20-23
Lumberton, N. C.	March 24-30
(Indian)	March 26, 27
Fayetteville, N. C.	March 25, 30

Southwestern District

Dallas, Tex.	March 16-19
Arlington, Tex.	March 19-23
Forth Worth, Tex.	March 19-23
Waco, Tex.	March 24-26
Lubbock, Tex.	March 27-30
Sickles, Okla.	March 16-19
Ardmore, Okla.	March 20-23
Van Buren, Ark.	March 26-30

Central District

Anderson, Ind.	March 17-23
North Anderson, Ind.	March 17-23
New Castle, Ind.	March 24-30
Highland Park, Mich.	March 17-23
Detroit, Mich.	
(Brightmoor)	March 17-23
(West Side)	March 27-30
Clawson, Mich.	March 24-30
Canton, Ohio	March 17-23
Dover, Ohio	March 17-23
Newark, Ohio	March 24-30
Zanesville, Ohio	March 24-30

Western District

Peoria, Ill.	March 16-19
West Burlington, Ia.	March 19, 20
Davenport, Ia.	March 20-23
Cedar Rapids, Ia.	March 23-25
Dixon, Ill.	March 26-31

Pacific Northwest District

Wenatchee, Wash.	March 16-23
Spokane, Wash.	March 23-30
(Beacon Chapel)	March 19-23
(Millwood)	March 26-30
Salem, Ore.	March 16-23
Dallas, Ore.	March 16-23
Pedee, Ore.	March 16-18
Silverton, Ore.	March 16-23
Albany, Ore.	March 23-30
Bend, Ore.	March 23-30
Crawfordsville, Ore.	March 24, 25
Springfield, Ore.	March 26-30

Western Canadian District

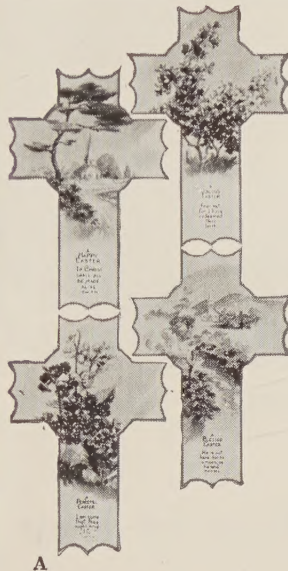
Fraserview, B. C.	March 17-23
Vancouver, B. C.	
(Capitol Hill)	March 16-23
Victoria, B. C.	March 24-30

Eastern and Central Canadian District

Guelph, Ont.	March 16-19
Lakeview, Ont.	March 19-23
Brantford, Ont.	March 23-26
Toronto, Ont.	
(East End)	March 26-30
(West End)	March 26-30
Cobourg, Ont.	March 29, 30

South Pacific District

Pasadena, Calif.	March 16-23
Big Bear Lake, Calif.	March 25-30
Napa, Calif.	March 18-23
American Canyon, Calif.	March 18-23
Sonoma, Calif.	March 18-23
Stockton, Calif.	March 23-30



A

EASTER CROSSES

(A) No. 2101. Colorful crosses, 4½ by 2¾ inches, in 4 designs of spring flowers and appropriate Bible verses. Dozen 25c; 100 \$1.50
 No. B3540D. Easter Cross Tab. Gilt cross with word "Easter" in lavender, metal tab fastens over lapel or through buttonhole. Size 1¾ inches. Package of 50, 75c

No. 7377B. Celluloid Cross Bangle. Attractive Easter souvenir made of pure white celluloid 1-inch in height with pin attachment. Dozen 30c; 100 \$2.00



B

"SUNSHINE LINE" EASTER CARDS

(B) No. G7558. Fourteen scripture greeting cards with appropriate sentiments and Bible verses. ..\$1.00



PROGRAMS FOR EASTER

Standard Easter Program Book No. 10. New program material for all departments in the Sunday school.40c

Easter Helper No. 58. This latest publication contains new recitations and program material for all departments.40c

Easter Suggestion Book No. 16. Program material to fit in with any idea or service for the Sunday school.40c

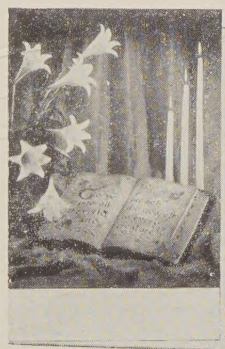
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Sunrise Easter Service No. 2. A service of worship including songs, prayers, scripture and talks in impressive arrangements of the service.40c

EASTER CAROLS NEW AND OLD

By R. W. STRINGFIELD. A source book of songs and hymns for Palm Sunday, Good Friday and Easter. Contains all the traditional favorites—solos, duets, mixed quartets, choir numbers, and an excellent group of numbers for children of all ages.75c



C



D

EASTER BULLETINS

(C) No. 2665. Easter. Symbolical illustration showing open Bible, lilies, and candle on lovely blue background. Size 8½ by 11, furnished flat for mimeographing.100 \$2.00; 1,000 \$14.00

(D) No. 2680. Easter. Illustrating women looking in empty tomb with silhouette crosses in the background. Size 8½ by 11, furnished flat for mimeographing.100 \$2.00; 1,000 \$14.00

CHRISTIAN PUBLICATIONS, Inc., Third and Reily Streets, Harrisburg, Pa.



T. C. BOZEMAN

Two of the Dani boys who have prayed

Dani Warriors Pray for Their Enemies

A BOY who does not learn to fight and to kill will never amount to anything, say the Danis in the Baliem Valley of New Guinea. That is the reason older tribesmen are deeply distressed because some of their young men prefer working for the missionaries and attending Bible classes to practicing with spear and bow.

The lad most recently to ask permission to stay at the mission station is sixteen years old. He is already a seasoned warrior and a man of importance, having participated in the slaying of two enemies. For three months he has turned a deaf ear to the ridicule and the insults hurled at him by his fellow tribesmen because of his decision.

What draws these Dani braves? They are among the most promising fellows in their tribe. Why should they turn aside from honors and positions of prominence that might be theirs? Even the missionaries are at a loss to explain fully their resolute stand. If there were evidence of conversion that would be the answer, but as yet their grasp of gospel teaching is painfully slow. Their background furnishes no concepts by which salvation can become readily intelligible. Still they want to be near the teachers. They live together in a Dani house on the Mission property and they are ready to work at any task given them.

Their curiosity was aroused from the first by watching the missionaries pray. How could anyone talk to a person he cannot see? No set forms were taught them. The missionaries have simply told them to ask Jesus to help and guide them. Their language in prayer is the spontaneous expression of their hearts, yet it is reverent. Of late they have begun praying even for those who have killed members of their own immediate family. May these who were to have been merciless killers become the ministers of eternal life.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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